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for the "cession of Louisiana alone" (page 31)? Is he rightly called the "second great expansionist whom history has given us"? Many readers will not concur "in the historical fact of the discovery of the Texas region by La Salle in the year 1682" (page 113). His statement that "it was undeniable that the revolt of the Mexican province of Texas had its inception in the action of the Mexican republic in abolishing slavery" (page 128) is one that will readily be questioned and justly so. Throughout his discussion of the annexation of Texas he follows too closely the old idea that slavery was the "true" cause of the Texas movement, and utterly ignores the fundamental factors of racial differences and insurrectionary movements in Mexico. Even John Quincy Adams recognized the strength of the latter element, and one need spend but a few hours in such a collection as the *Béxar Archives* to realize the strength of the former. It may seem too fine a point to object to the word "city" as applied to Guadalupe Hidalgo, but there seems no reason for the numerous typographical and other mistakes in dates, with which the book is so liberally sprinkled, as to render it tedious to note them. It is not at all surprising that our author devotes some six pages of his chapter on "Oregon" to a vivid statement of Whitman's famous ride and its supposed results. He is not in the least deterred by recent "iconoclastic attempts" to relegate the story "to the realm of fable," but even imparts an air of reality to his version by reporting a conversation between Webster and Dr. Whitman. His final chapters are rightly brief, but with an occasional attempt at picturesque writing that distorts the true historic perspective.

Many of the descriptive passages of the book are spirited and interesting, but the serious fault of a lack of complete preparation for the task, coupled with carelessness in statement and inaccuracies in dates, renders the work much less helpful than it should be. The volume contains a map as a frontispiece but lacks an index or complete table of contents.

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Philadelphia.

Spinoza's Political and Ethical Philosophy. By ROBERT A. DUFF, M. A. Pp. 516. Price, \$3.50. Glasgow: James Maclehose & Sons. New York: Macmillan & Co., 1903.

This volume, the work of a Glasgow University professor, is by far the most systematic and scholarly exposition of Spinoza's philosophy that has yet appeared in English. Its chief merit as compared with the recent work of Sir Frederick Pollock is its greater comprehensiveness in scope, its finer elucidation of statement and its better correlation of ideas, although it falls short of the latter work in several minor particulars, notably as regards the treatment of the sources of Spinoza's philosophy. This important phase of the subject is dismissed by Professor Duff with a few paragraphs. Something like two-thirds of the volume is given up to an exposition of Spinoza's doctrines of law and politics as set forth in his two celebrated works, the "*Tractatus Theologico-Politicus*" and the "*Tractatus Politicus*," the former published in 1670, the latter, an unfinished treatise, appearing shortly after the author's death in

1677. The remaining one-third of the volume deals with Spinoza's ethical system.

With regard to the sources of Spinoza's philosophy it may be noted that the author rejects in the main the view of Sir Frederick Pollock, T. H. Green and others, who have treated Spinoza largely as a disciple of Hobbes and who claim to have found the basis of much of his doctrine in the writings of the English philosopher. Duff points out that Spinoza never mentioned the name of Hobbes except in two passages, although he admits that Spinoza had a copy of the "*De Cive*" in his library. He thinks a deeper influence was exerted upon Spinoza by Machiavelli, who for some unaccountable reason seems to have held the Dutch philosopher under a magician's spell. There are frequent references of an important nature to the "*Prince*" and the "*Discourses*," while the tone and temper, as well as many of the illustrations and phrases of the "*Tractatus Politicus*," may be traced to this source. Two other authors who, in the opinion of the editor, influenced Spinoza were Grotius and St. Augustine. Strangely enough there is no evidence that either Plato or Aristotle contributed anything to his system of philosophy, and he does not seem to have even had any direct knowledge of the greatest of all philosophers.

Spinoza's doctrines of the "*Jus Naturæ*" and the "*Status Naturalis*" are made the subjects of special chapters. With regard to the latter Spinoza accepted the view of Hobbes, that the state of nature was one of potential if not actual warfare among men. His conception of the nature and function of law is wholesome and rational. Law, he says, is not inconsistent with liberty; it does not restrain the freedom of the individual, but secures and enlarges his freedom, and its force is not that of him who commands but of the individuals who obey, because they judge that their good lies in the direction of obedience. Spinoza's doctrines of political science are treated under the captions, "origin and sphere of the state," the "nature of government," the "value of a good constitution," the "nature and conditions of state security," "state autonomy" and "forms of state." His theory of the origin of the state is not very different from that of Hobbes. He traces its beginning to a covenant of mutual concessions from individuals who are prompted by a desire to secure greater happiness, peace and security than the state of nature affords. The idea that the state is the result of necessity, but at the same time man's best friend, pervades his whole system. Its end is not dominion nor the restraining of men by fear, but to deliver each man from fear; that is, its end is *libertas*. Spinoza's philosophy with regard to the sphere of the state is in harmony with the principles of sound political science. The entire realm of social and family life, the world of business and of recreation, and in fact every phase of human activity, is within the control of the state. Even property is held subject to its power, and private owners are but trustees for the state. The idea that the supreme end for which the state exists is the fostering and development of human intelligence is one of the dominant principles of his politics. Unlike Hobbes he makes a distinction between state and government. To him the terms are never synonymous except in absolute monarchies. His conception of the ideal state is that in which the power of the

ruler is absolute; and the monarch who can say with truth *L'état c'est moi* is the best of all rulers and has the happiest subjects, since only the best ruler can rule his subjects absolutely. The secret of the state's eternity, the happiness and freedom of its subjects and the surest security for the permanence of the royal power, is a good constitution planted deeply in the affections of the people. The obligation of obedience lasts only so long as the ruler maintains the conditions for the sake of which men form a state and elect rulers, but tyrannicide as a means of preventing tyranny is unjustifiable and insufficient. Applying to the state Hobbes' doctrine of the belligerency of the natural man, he says states are by nature enemies and are always in a state of potential or actual hostility.

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How to Keep Household Accounts: A Manual of Family Finance. By CHARLES WALDO HASKINS, L. H. M., C. P. A. Pp. viii, 117. Price, \$1.00. New York: Harper & Brothers, 1903.

More than a thousand books have appeared in English on the general theme of "domestic economy." Mr. Haskins, in his "How to Keep Household Accounts," is the first recognized authority in the field of accounting to give treatment to the subject. The work is intended to aid in the adjustment of private expenditure and income in such a way as to leave a surplus for "higher living." The ideal which the author sets before himself in this little book is expressed as follows: "We labor to satisfy our needs and to increase our hoard. Our labor is productive of these results, however, in proportion as it is well ordered." The book is dedicated to the service of the mistress of the household, into whose hands falls the administration of its well-being. A system is proposed which will show "how the situation compares, on the one hand, with a former condition and, on the other, with the ideal in the mind of the administrator." For classification of accounts the purpose of administration is set forth in simple language: "The reasoning of domestic economists will be that we must eat, drink, wear clothes, have a roof over our heads, pay for service, educate the young, look after the general comforts and well-being of the household and save what we can out of our income. This gives to the housewife seven chief categories of expenditure: (1) food, (2) clothing, (3) rent and taxes, (4) light, heat, washing, etc., (5) household furnishings, (6) education and recreation, (7) investments."

Not only does Mr. Haskins give the form of accounts intended to serve the end of intelligent thought with reference to these ends, but in the discussion of "the budget" he gives the best result of scientific research as to the apportionment of income in such a way as to give the highest results in welfare. The four laws laid down by Dr. Engels are set out in brief: "The drift of them is, (1) that as income increases the smaller is the percentage of outlay for food, (2) that the outlay for clothing maintains a constant proportion to the whole, (3) that the percentage for shelter and for heat and